THE PACIFIC

A religious and family paper

Volume LIV. SAN FRANCISCO, AUGUST 25, 1904 Number 34.

OVER AND OVER AGAIN.

Over and over again,
No matter which way I turn,
I always find in the book of life
Some lesson I have to learn.
I must take my turn at the mill,
I must grind out the golden grain,
I must work at my task with a resolute will,
Over and over again.

We cannot measure the need
Of even the tiniest flower,
Nor check the flow of the golden sands
That run through a single hour;
But the morning dews must fall,
And the sun and the summer rain
Must do their part, and perform it all
Over and over again.

Over and over again
The brook through the meadows flows,
And over and over again
The ponderous mill-wheel goes.
Once doing will not suffice,
Though doing be not in vain;
And a blessing failing us once or twice
May come if we try again.

The path that has once been trod
Is never so rough to the feet,
And the lesson we once have learned
Is never so hard to repeat.
Though sorrowful tears must fall,
And the heart to its depths be driven
With storm and tempest, we need them all
To render us meet for heaven.

—Josephine Pollard.

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Lifting Humanity.

Dr. Josiah Strong has written a little book, entitled "The Next Great Awakening," in which he seeks to show that all former revivals of religion have proceeded upon the plan of snatching individual souls from sin, but that the next great awakening will consist in a mighty effort on the part of all religious forces to reform society. This idea of lifting up humanity as a mass is gaining strength. Men are teaching and preaching everywhere that we need better tenement houses and better sanitary conditions. All this is true. We cannot do too much to abolish ignorance and filth and poverty and disease. But the best way to do it all is to win people to God. Let God come into the tenements, and light will shine. Let him come into the lives of men of all classes, and social conditions will rapidly improve.

To seek holiness in order to be happy is selfishness. To earnestly seek it for the glory of God and from an abhorrence of sin are motives that will make our seeking successful.

I am needed for the world! This is a truth that will cleanse me and keep me clean. I am needed, every coin, every minute, every thought, every shred of talent, every atom of strength!—Amos R. Wells.

I do not know when or how it may please God to give you the quiet of mind that you need; but I tell you that I believe it is to be had; and in the meantime you must go on doing your share, trusting God even for this.—Geo. Macdonald.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, August 25, 1904

THY GARDEN.

"Go make thy garden fair as thou canst,
Thou workest never alone;
Perchance he whose plot is next to thine
Will see it and mend his own."

A California pastor on his return from his vacation heard fine accounts of the prayer meetings which had been led by members of the church during his absence and expressed the belief that it might be advantageous to continue the arrangement. But not always is it found that that which works well temporarily will work that way permanently.

Some one has said that the "condensed" minister is a greater error than the "diffused" one. This was amplified by the words: "It is doubtless better on the whole to reiterate too much for the acutest listener than not to be understood by the average or dull hearer." But speakers of all kinds frequently presume too much on the dullness of their hearers. Not long ago we heard a man of prominence in the educational world take an hour to say what should have been said in half that time; and a man who is now giving lectures on this coast which have in them much value varies his illustrations and reiterates to such an extent that the minds of his hearers are a great deal of the time several lengths ahead of him. It was said of a sermon given hereabouts not many weeks ago that it was a good sermon, but that it might advantageously have been condensed from twenty-eight minutes to ten.

The Pacific refused a few days ago an advertisement having the caption "Cancer Cured." It is that of a Kansas City physician who advertises to cure this disease with soothing, balmy oils. The so-called cure is advertised for other ulcers and tumors, and it may be that in not a few of such cases it has proved efficacious. But we are not inclined to believe that it will prove so in cancerous troubles. A Cancer Research Fund was established some time ago in England, and just a few weeks ago the committee having the researches in charge reported that no cure for this dread disease had been found. The statement of the committee is in effect that in the present stage of knowledge the only proper course is to check all tumorous growths by operation at the earliest possible moment. Some good results in the treatment of cancerous growths have been brought about during recent years by the X ray treatment. A prominent physician of Oakland has had such a growth arrested by that treatment; it may be that it has been cured. But even as to this the best physicians are slow about expressing themselves. We notice now and then in religious papers advertisements such as the one which we have refused. One religious paper published in San Francisco carries such an advertisement. We prefer to go hungry.

The editor of the Homiletic Review, having read recently of a sudden lapse of memory on the part of Mr. Winston Spencer Churchill while making an address in the House of Commons, was led to enquire of several clergymen as to whether they had had similar experiences. The replies received are such as may be comforting to some of our readers who may have had such lapses and because of which may have, on occasion, been somewhat mortified. They show that these lapses are not uncommon, especially in reciting the Lord's Prayer and the Apostles' Creed. The statement made by Prof. Willis J. Beecher of Auburn Theological Seminary contains information to the effect that Henry Ward Beecher would never trust himself to repeat the Lord's Prayer or the creed without a printed copy before him. Dr. Teunis Hamlin of Washington tells of a very eminent minister who while a guest in his home found himself unable to repeat at family worship all the petitions in the Lord's Prayer. The minister, it is said, was much alarmed, and was in broken health for some time thereafter. The Rev. Dr. Herbert Johnson says that he suffers from a lack of textual memory, that he cannot trust himself to make quotations and rarely attempts it; and that he has broken down more than once in repeating the Lord's Prayer. The testimony of the late Dr. J. Cumming Smith of Indianapolis was similar. The Rev. Dr. Frederick W. Palmer of Auburn, N. Y., says that leading others in memorized words is much harder than reciting them alone, and it was his custom in the earlier years of his ministry to have the Bible open at the Lord's Prayer. The present writer had an experience about two years ago which fits in with these. He had repeated the Lord's Prayer thousands of times, at family worship, in the opening of church services, either in connection with the invocation or alone, but never at the close of the long prayer. Occupying a pulpit one Sunday where it was the custom to close the prayer with the Lord's Prayer, one of the petitions was inexplicably entered upon out of its regular order, which immediately so confused the mind that no more could be recalled; waiting a few seconds—which seemed hours—for the congregation to catch the bro-

ken threads, and this not being done, the prayer was concluded with a few original words.

The Religious World.

The Archbishop of Canterbury left England last week on a visit to the United States and Canada.

The Fifth Avenue Presbyterian Church of New York gets the last pulpit service on the part of the Rev. Dr. G. Campbell Morgan previous to his departure in September for London. Dr. Morgan has occupied that pulpit several times this summer.

The Rev. Dr. Cuyler says that the Bible is the best theological seminary. This is one of that kind of remarks needing qualification. Dr. Cuyler does not mean to say that the training given in our theological seminaries is not needed and that all the minister needs is to study his Bible; but the remark admits of such interpretation.

A correspondent of a London paper says that he went to hear the Rev. R. J. Campbell in the City Temple the last Thursday before his vacation and found the auditorium even to the last gallery filled. It is stated that ministers were as numerous as they were in Dr. Parker's time and that business men were in attendance in large numbers. Bystander's letter two weeks ago indicated otherwise at the service which he attended. But conditions cannot be estimated by one service. Our inderstanding is that interest in the City Temple services is as great as it was in Dr. Parker's day. It is to be hoped that it is. Such a church as that in the heart of London is needed, and a waning of its influence would be damaging to the cause of Christ in general.

The Rev. Edward Everett Hale is of opinion that the occasional appearance of a layman in the pulpit on Sunday would be an advantage. He says in the Christian Register: "I wish we might have some arrangement by which laymen who had something to say might say it to our congregations on Sunday, just as they do on anniversary occasions, to inspire and teach and lead those who are fortunate enough to hear them." We recall in this connection the remark made at the Monday meeting of the Presbyterian ministers of San Francisco a few weeks ago when Mr. George W. Dickie of the Union Iron Works gave a paper on "The Man and the Ship." The words were: "It was as good as a sermon." It should be said here that there are churches here and there throughout the country, Congregational, Presbyterian, and others, which do have laymen in the pulpit now and then very much to the edification of the attendants.

The Christian Endeavor World sent out not long ago the following question to 530 pastors: "If the average young Christian could not do both, from which do you think he would get the most good, from hearing a secnd sermon on Sunday evening, or taking part in a Christian Endeavor prayer meeting?" Of the replies 201 were out-and-out for the Christian Endeavor service and 156 for the sermon; and 132 persons declined to commit themselves, though only 6 refused to discuss the question. It is said that 13 declared that all young Christians needed both equally. Perhaps many others were like-minded, but did not so express themselves because the question precluded it. It must be remembered, however, that there are not a few persons who very seriously question the wisdom of four Sunday services for our young people. For some there are five, for in the cities many young men attend a Y. M. C. A. meeting in the afternoon. But, turning to the question, note some of the answers. The Rev. Dr. Teunis Hamlin of Washington expressed the belief that no other service or meeting can take the place of the regular worship and instruction of the stated services of the church. Dr. Wayland Hoyt of Philadelphia thought that more could be obtained from the evening church service if it were decidedly evangelistic. The Rev. B. F. Sargent of Berkeley was of opinion that much depended on the sermon and the service throughout. The Rev. Dr. Charles W. Sheldon of Topeka declared that no one needs two sermons on Sunday; and the Rev. Dr. David Gregg of Pittsburgh said that the Christian Endeavor meeting is second service enough. The Rev. Dr. Howard Agnew Johnston of New York said that the question was not a wise one, and declared that he did not believe that the average young Christian could not do both, and that thousands were now so doing. The Rev. George H. Merrill of Davisville, California, gave preference to the hearing of the sermon and helping in the evening service in the church, stating that he gave his young people plenty to do in the evening service, that they had about twenty sentence prayers at one service. In this statement is a suggestion of value. The desire everywhere is to give the young people something to do. Why not give them more part in the evening service? This might be in some places the solution of problems which relate to the C. E. meeting and the evening service.

Busy World Notes.

Last year nearly fifty per cent. of the animals slaughtered in the United States were killed in the Chicago stockyards. The business carried on there is said to give a livelihood directly and indirectly to 450,000 persons. What a hive of industry a great city like Chicago is! Seventy years ago it was all virgin prairie and lakeside marsh. Now it requires the following figures to represent its yearly manufacturers, $1,000,000,000; and for its commerce apart from its manufactures, $1,500,000,000.

The busy world ought always to be the religious world, or a religious world; unfortunately, however, it is not always so. It is to be feared that in very many instances it is far other than this. From the chapter on "Christian Commerce" in the book entitled "Religion in Homespun," reviewed elsewhere in our columns this week, we quote the following: "We are not only not to cheat a man, but we are not to allow him to cheat himself when he does business with us. People who come in to buy goods, of which they know but little, trust the salesman to do his best for them; has he any right to take advantage of their simplicity and pass over to them the inferior article, when they are prepared to pay proper value for the best? Always the salesman must put himself in the place of the customer, endeavoring to do his best in his interest, as he would wish his own interests to be served; and always desirous that as the customer looks upon the goods which he has procured, it may be with the assurance that his interests have been well cared for and his money well laid out. Do unto others as you would they should do unto you, is the one standard of Christian commerce." This is a high standard. But it is

not too high. This old world must come to that sometime. People must come to that if ever they are to have the peace which Christ had and which he promised only to those who should imitate him.

Leslie's Weekly takes up the averment of Manager Stone of the Associated Press that not a line of scandal would appear in any American newspaper were it not for the encouragement given by the reading of it on the part of respectable women, and indorses it. Leslie's says however in way of qualification: "As we interpret the utterance, it was not intended by Mr. Stone as a reflection on the character of American women in general, nor did the speaker mean to imply that women are chief among scandal breeders and therefore mainly responsible for its existence in the first place. What he did mean was that, for one reason or another, the unwholesome gossip and the idle sensationalism which find more or less space in newspapers of all grades and classes are a kind of reading that finds favor with most women and is published because of that fact." Here is something for women to think about somewhat seriously. To what extent are they responsible for such reading matter? The managing editor of one of the leading daily papers on the Pacific coast said to the present writer not long ago that his wife read in other papers the details of scandals which she did not like to have him print in his paper. This was but one of several things which led him to the conclusion that the paper could not continue to be quite so clean as it had been for many years and meet the demands of the reading public. A recent article in Printers' Ink quotes the publisher of a trade journal in Chicago, who appeared to have thoughtful opinions on all the Chicago dailies, as saying that the women in that city almost invariably preferred the more sensational papers. We hope it is not true. We do not believe it to be the case with women in general throughout the land. But, it is evident that all good women are not exercising that discrimination which they ought to exercise as to the daily papers, and it is to be hoped that these criticisms may do good by starting thought that will lead to better things.

Pacific Coast in Brief.

At Fresno, Cal., $21,000 was raised not long ago for the completion of the Y. M. C. A. building.

Hoquiam, Washington, plans for a Y. M. C. A. building to cost $9,000. The building movement was started recently by one gift of $1,000, another of $500, and another of $250.

A handsome church building of Gothic style, composed of brick and stone, and costing about $50,000 was dedicated recently by the Roman Catholics at Oxnard. The Catholics have much less difficulty than the Protestant denominations in getting money for churches; and there is another difference also: they usually plant them where they are needed and where they are likely to abide, and generally they do abide.

Governor Pardee, since his return from Portland, expresses the belief that the Lewis and Clark Exposition will be a notable success. Three million dollars will be at the disposal of the managers. Of this amount Oregon gives half a million, and the citizens of Portland an equal amount. The government aids to the amount of half a million; and several states have made appropriations ranging from twenty to fifty thousand dollars for maintaining exhibits. The exposition will be of marked advantage to the entire Pacific coast.

The Southern Pacific Company has issued an attracti vepamphlet entitled, "Eat California Fruit." It is by "one of the eaters," by one who writes from experience. An edition of 100,000 has been printed, a large number of which will be distributed at the World's Fair. But California people will find the book suggestive and valuable also. Generally people do not eat the amount of fruit which they ought to eat to keep in good health. This book contains information as to California fruits and many recipes for their preparation.

The Rev. William Horace Day of the First Congregational church of Los Angeles attended the Harvard Summer School of Theology this year. He says that it was interesting, but that much of the work he had before. He expresses the belief that the work at the Pacific Seminary School in Berkeley was of a higher order; and that if he had been going for a summer school work alone he would have gone to Berkeley. Evidently Mr. Day's trip through the East bound him more firmly to the Pacific coast, for he says he is glad that he is working in the West where there is so much hope and buoyancy and energy, and where things are brought to pass.

Nowhere else on the Pacific coast do churches grow quite so rapidly and to so large a membership as in Los Angeles. The Temple Baptist church which was organized in that city about a year ago with 265 members has now reached nearly to the 500 point. The First Congregational has a membership now of 1,300, and Immanuel Presbyterian has more than 1,800. Pasadena also has churches of large membership, and ere long it will have several of the finest church buildings of any place of its size west of the Mississippi. Southern California has attracted the most desirable people of the East in large numbers and they have brought thither the best things of our civilization. Hence church interests are at the front.

Bishop Moore, who has been in charge of the Methodist work in China, Corea and Japan for the last four years has returned to this country and has located at Portland, Oregon The bishop says that few people have any conception of the power and the force of the Chinese, and that few give them the credit which is due them. He regards the Chinese as a great people and says that the Chinese nation is destined to be a great power in the world. These are some of his words: "The Chinaman placed side by side with the native of some of the European countries will make a better showing grade by grade and station by station in every instance. They are studious, peacable, intelligent. If treated rightly he will make a most obliging and orderly neighbor." Concerning the Japanese, Bishop Moore says: "I think the Japanese nation is as much justified in waging war on Russia as were our forefathers in the War of the Revolution. The bishop is of opinion that the time will come when Japan, China and Corea will be united in one purpose, and in such combination he foresees one of the great powers of the world.

Religious meetings are held every day in the week at the Mariner's church in San Francisco. The reading room is well patronized by seamen. The social entertainments given every Thursday evening by the Golden Gate C. E. Union have proved a valuable feature of the work. Chaplain Rowell has long been doing

an excellent work there among the seamen. Several thousand persons have been converted there. Day by day, hour by hour, the good work goes on. The method is largely personal. One by one have the men been brought to Christ. The chaplain has never had the help of an evangelist, nor has there ever been any special revival work. But the whole work has been thoroughly evangelistic. The reading room has been found one of the most effective aids in winning men for Christ. And here, by the way, is a place for good magazines and papers. The largest possible use is made of all good literature that is sent there. It is put up in liberal bundles after its time of service has passed in the reading room, and is sent aboard out-bound ships, and does good service again away out in ocean solitudes where God often seems to speak more distinctly to the soul than amid the distractions of the land.

THE NEW PASTORATE AT BERKELEY.

The pulpit of the First Congregational Church of Berkeley was occupied Sunday morning for the first time by the new pastor, the Rev. W. H. Hopkins, who was called recently from Poughkeepsie, N. Y. Mr. Hopkins was accompanied to the pulpit by the Rev. Dr. J. K. McLean and was introduced by him to the large congregation which had assembled, and which arose in way of greeting as they entered the auditorium. The pastor in his preliminary remarks spoke of the pleasure he had of meeting the former pastor, the Rev. George B. Hatch, in Chicago, and brought from him a message of love for the church. It seems, said Mr. Hopkins, as if he had not left you; and always to a degree will he be your pastor. It may be that you have more ministers than you know. The new pastor said that he had no program to present, no outlook for the future to set forth; though of course there was an outlook. But for the time he would have all give their hearts to the worship of the hour. Referring to the announcement made by Professor Bradley, of the State University, of the communion service on the first Sunday in September, occasion was taken for the remark: "May I not ask you who are not standing by Christ to begin today?" And there was also an apt suggestion as to the obligation of looking up unused church letters and depositing them where they belong.

The text for the sermon was taken from the 24th verse of the 9th chapter of Mark: "Lord, I believe; help thou mine unbelief." In substance the thought was:

We have a liking for earnestness. The earnest man for the time always commands attention. Earnestness covers often a multitude of faults and sometimes makes them splendid. Always the world has an appetite for earnestness. It accomplishes often what culture cannot accomplish. The man of the text was an earnest man. The sad condition of his boy made him this. He had sought everywhere for a cure for the loved one, but without avail. He turns now to the disciples of a lowly teacher, the Man of Nazareth. Perhaps not with any large hope or great faith, but with great love and yearning for his stricken son. His words were: "If thou canst do anything have compassion on us and help us." It was not: Help my son, nor help me; it was "help us." The father was suffering with the son.

Here, for a moment, the minds of the congregation were turned to dark and trying times in their own lives, and thus were they made to stand in the place of the father of that olden time who in his extremity had gone to Jesus with his burden and sorrow.

The response of Jesus, it was shown, was in effect that a cure for the man's son did not hinge on his ability, but on the man's faith. Then, practically, applying the lesson of the incident to the life of today: What shall we do with our beliefs and unbeliefs? Let us act on our faith, on that which we believe, and give our unbelief to God. "Help thou mine unbelief." No one ever helped by doubt. Faith always helps to win. It is by the emphasis of faith that the things which we seek to do will be done. This man's faith was not robust; yet, such as it was, Jesus took hold of it, and brought relief and comfort. No matter just now about your doubts nor your denials. Where does your faith touch? Find that out and act accordingly. Why is it that the church goes on crutches when it ought to go with power? Let us arise and say that we do believe and that henceforth we will lay the emphasis where it should be laid; and remembering that our unbelief is worth God's keeping, let us give it to him as he of old when he said, "Help thou mine unbelief."

Easy and graceful and earnest in delivery, with no pulpit mannerisms to weaken the impression of his message, bearing the marks of the man of culture and of the life in the Spirit, the new pastor of the First Congregational Church of Berkeley won the hearts of his congregation at once.

The Pacific joins in the welcome which is being extended to Mr. Hopkins, rejoices with the Berkeley church over its favorable entrance into the new relations, and hopes and prays that the church may be so led by God and its new pastor as to be the instrument of great things for the good of man and the glory of God in its responsible position under the shadow of our great University.

OPENING OF THE THEOLOGICAL SEMINARY.

The opening of the new year of the Pacific Theological Seminary was signalized by a large attendance of the students, alumni and friends of the Seminary and a notable address on "Theological Education" by President Wheeler of the University. The exercises were held in the auditorium of the First Church, Berkeley, Tuesday, August 16th, at ten o'clock a. m. The opening services were conducted by Professors Bade and Buckham. President McLean presided and made an introductory address.

Remarks of President McLean.

Dr. McLean said in part: Thirty-five years ago Dr. Benton met a few young men in San Francisco gathered for the purpose of preparing for the Christian ministry. This was the pioneer of all attempts of institutions of this kind on the Coast. The primary motive was to prepare them to minister to new communities springing up throughout the State, many of them mining communities. This practical ministration to present and growing needs determined the early years of the Seminary. Much good was accomplished by the men thus trained and many of them have left their mark, deep and permanent, on the civilization of this Coast. Others have labored successfully in distant parts of the world. Some years ago the need of this earlier kind of training ceased and higher standards were put into effect, with the necessary result of a decrease of numbers.

The removal of the Seminary to Berkeley has been fully justified. Numbers have steadily increased, and the prospect for this year is for a much larger attendance than heretofore. Valuable assistance has been

afforded by the University. The welcome has been hearty, both from President and Faculty. The larger hope cherished by the Seminary is to assist in the creation of a department of theological instruction in Berkeley. Any university destitute of this is seriously wanting in that which should make a perfect institution of learning. It would be unworthy of any one denomination to hope to fill the entire field. One denomination was here before us—the Disciples. The Baptists will be with us immediately. Others are hoped for. Personally I should be glad to have every form of religious belief represented here—with every shade as well as every light. Because only in this way will the truth demonstrate itself.

A touch of sadness is mingled with our joy today. One personality never before absent at the opening service is missing, though his presence is felt—our beloved Dr. Mooar, who has passed to restful activity in the Beyond. His place has been filled, so far as that is possible, by Mr. Allison, fresh from post-graduate work at Chicago. We meet this morning in hope, hope from the welcome received, hope from increase of members and enlarged facilities.

After alluding to the disablement from an accident in the Yosemite which prevented Dean Saunders from giving the opening address as had been announced, Dr. McLean then felicitously introduced President Wheeler of the University of California.

President Wheeler's Address.

Dr. Wheeler spoke in part as follows:

I accepted the invitation to come here this morning, as Dr. McLean said, with alacrity, in view of the opportunity offered to one who has sat in the pews for forty years to address a Theological Seminary and a body of Independents. My ideas of a theological education may be heterodox, but such as they are I will give them to you. What is a theological school for? First it is a school for the training of priests. A great deal of the priest is still left in the life of the clergy. After all, humanity does not change so fast as people think. We have not got rid of our human longing for the priest. Men want the priest. Primitive men wanted the priest in dealing with themargins of life. Why do we want a clergyman in burying our dead? We want him then, not because he can say the right word better than anyone else, but because representing as he does the established Christian body, his presence means something that another's does not mean. We do believe in the Church. Therefore, a theological school should be a school for the training of priests, using the word frankly in a sympathetic presence. Ministers should be taught how to conduct a service with decency. The interests involved are more than individual interests; they take hold of the eternal. The minister should be trained to read well. If anything is the word of God it is the Bible. The Bible should be read in public intelligently and intelligibly. A theological seminary should develop the arts of expression, especially music. Ministers will conduct the service better if they love music. Respect for architecture and for music should be cultivated.

2. The theological school is more than a school of priests, vastly more—though somewhat that. There is the necessity of putting together the various truths we have gotten into a system; because the human mind craves simplicity. Theology is truth set in order—a science of received truth, set in order. No souls are saved by theology, nevertheless theology is a necessity. Those who attend church should be aided in framing a theology each for himself, if he is to stand in time of stress. It is not for a clergyman to be setting forth such a theology from his pulpit, in these days. The minister should have his theology, his well arranged thinking, but the academic form of it should be kept in the background. In a theological seminary the science of theology should be given a prominent place.

3. But after all the need of the day is centered in the need of men who can lead us to the throne of God and disclose to us the person of God—prophets. When the minister comes to the sermon he is no longer the priest but the prophet. But how shall prophets be developed? Training in reading and robing will not do it. The prophet must be born, not made. Care should be exercised, therefore, in the selection of men for the ministry. We need more than anything else the prophet, the man who has walked with God, and who has also walked with his people. Young men preparing for the ministry need guidance into some deeper sympathy with human needs. Whatever will bring men to know the real life and needs of men cannot but help to develop in them the prophetic faculty. We need men in the ministry with great big hearts and great big bodies, men of the Phillips Brooks sort. Are not the colleges sending their best men into the law and into business? The ministry ought to get the best men. There are many today who are longing for religion who would fain come into our churches and be fed. God give us the priest and the prophet—but God give us the prophet!—B.

Acorns From Three Oaks.

Aloha.

Berea's Burdens and Blessings.

Nearly six decades ago, in the first Sunday-school I remember, I put my pennies with others to help sustain a Sunday-school missionary, Mr. Gillespie, among the mountains of Kentucky. Soon I began to read of a brave John G. Tee, who, although a Kentuckian, read his Bible as a book of personal liberty and began to preach freedom for the slave. He was a Pauline sort of a Christian. Mobs only seemed to inflame his ardor. His anti-slavery church made a congenial home for a Christian college. Naturally the decision of my spiritual father, Prof. J. A. R. Rogers of Oberlin, to cast in his lot with Mr. Tee and his liberty-loving neighbors took my thoughts there. When my gentle friend was driven out to the hills by fear of the mob and forced to communicate with his sweet Quaker wife by signals, I burned with indignation. Yet I knew all the time that if my father had been a slaveholder I might have been on the Southern side. When the war passions broke up the struggling school my peaceful friends seemed heroic to me, as they truly were. When my hands were blistered sawing hard hickory wood at Oberln at fifty cents a cord for two cuts, four-bits, to use our California vernacular, seemed quite an increase on my penny subscriptions as a child. But as my brave classmate, George Candee, asked it, it was joyfully given. Last year, after forty years of wishing, I went to look after my investments. They were not for sale. They are not. Berea is better housed than Oberlin was when I graduated. The fragrance of her devotion to human rights has filled the educational world. What

a pitiful commentary on the pettiness and jealousy of deluded Southern minds that the Kentucky legislature has passed a law that no school for colored youth shall exist nearer than twenty-five miles to a college for the whites. It was a blow aimed exclusively at Berea and has, as the slaveholders raids at Oberlin were wont to do, widely advertised the worthy work of the noble school.

Nearly a thousand pupils of different colors were dwelling together in amity, preparing themselves for the noblest citizenship in the New South. Now scores of bright colored youth must tear themselves away from classmates and friends and go to Hampton and to Fish Universities until the outraged college can carry its contest for adjudication in the highest courts of the land. William Goodell Trest is of too good fighting fibre, too true to his anti-slavery name, to give up the unique breadth of his great educational enterprise at the bidding of a mob legislature. Our great war would seem to have been fought in vain if we cannot educate our rising Southern citizens where they choose to go and we love to help. The Kentucky prejudice is as silly as it is deep. It is as shameful as the coast prejudice against the Chinaman, of which Justice Brewer says we shall be as much ashamed as we are of the burning of the witches.

But Berea has blessings as well as battle. Like some lovely California hills the College Hill has suffered for want of water. Bathing has been an overexpensive luxury. The heroic faculty have suffered with their students. Now Dr. Pearson of Chicago comes to their rescue. While President Trest fights the meaness and cruelty of caste he will fight the drouth. From some sweet mountain springs, owned by the college he will bring the sparkling water down to the saloonless town and Democrat and Republican, Southern and Northern, high-bred Kentuckian and noble colored girl will be glad. For the colored girl may stay if she will wash and scrub and serve. But if she hungers to study as did some queenly dusky maids I saw there, if she aspires to be a cultured and useful American woman, she must starve or choke or get aboard a "nigger car" and ride at least twenty-five miles to some rude cabin school open only to blacks. Shame on your recreant sons of the old lords of the lash. Shame on your medieval legislators in this century of enlightenment. Worse than Russians, for you know better. If you don't, hurry up and get on a higher plane these dark men will get by you in the race of life and beat you as the "little brown men" surpass the sorry soldiers of the Czar. What can we do on this coast to help Berea? We can praise her. We can send a dollar to T. J. Osborne, Treasurer, and get the Berea Quarterly and read in our own missionary societies the story of the campaign of righteousness. Forty dollars will keep a young mountaineer at school a year if he helps himself as they are glad to do. If a nation-loving traveller wants a sight of a school as unique in all its appointments and atmosphere as Stanford is in its famous Quad, let him get under President Trest's hospitable wing at a Commencement. See the five thousand hot-blood Kentuckians, with many mettled horses crowd the beautiful campus. Leave your pistols home. They can shoot better than you can.

Useful Open-Air Services.

It has been a healthful and successful series of open-air services the Saratoga Congregational Church have held this season. Pastor Merrill knows well when to make them "brief, bright and brotherly."

The old, old story has been told lovingly, Christian song has been sweet on the summer evening air. The "baby organ" has been convenient and helpful. The Juniors have stood by with young folk and flag. Passers-by have stopped and listened respectfully. Only saloonists have been rude. Some of them very rude and vulgar. That is what alcohol brings men to. Saints aspiring for a clean town have seen what whiskey does to make a coach load of reckless young people coarse and wicked. Sobriety and drunkenness have been brought face to face. All the meetings have been good. Not one a failure. Some special musical services have been largely attended. Mrs. Mary Weaver McCauley and her pupils have come from San Jose to help us. Also the Y. M. C. A. young people with Secretary James. Perhaps the best result of the services has been the reinforced Endeavor meeting. For members coming to the open-air meeting have loyally stayed to the Y. P. S. C. E., with which the usual evening service was wisely merged. Now the series are suspended while Pastor Merrill takes a vacation, well earned. It will not be hard for him to rally us again another season for the memory of these meetings is genuinely joyous.

A Happy Boy.

Little Ralph Smith, about four years old, called out in church a handsome donation for Mayflower church. He did not forget it. Before Pastor Lucas started for his vacation among the Saratoga foot-hills the little fellow hunted him up. Taking out his purse he presented the appreciative pastor with about as big a piece of gold as Uncle Sam coins. That's the way Mayflower boys do. No wonder the debt was paid. If our struggling churches interest the children they will win the parents. A little Santa Clara valley Miss, not two years old, caught on to the idea of a blessing at the table this way. "Now all go sleep. (Pause). Now wake up." Talk about kittens, puppies, and barn yard pets. A cute baby surpasses them all. Heavenly Father bless our babies!

News.

Pastor Lucas and family are visiting friends in Santa Clara county. They had the joy of receiving six new members, August 7th.

Rev. C. W. Merrill, wife and daughter, are camping at Searchlight.

THE CONGREGATIONALISTS AT STANFORD.

By C. G. Baldwin.

So many are interested to inquire how matters are going that I venture to make a careful statement of the situation to the readers of The Pacific, as it lies in my mind at this moment. As I see the plan of work for and by our people at Palo Alto it takes the form of three steps or stages.

The Beginning.—A company of Christian friends now numbering upon the ground, according to my note-book, two hundred and eighteen men, women and children, not making account of floating people who belong as much to some other group in the place, and not counting non-resident students. Sixty-nine of these are adult members of the church. Seventy-six other adults are closely affiliated with the church and seventy-three others are under the age of adults. Nothing has occurred to hinder growth or divide. All are more or less interested and ready to do each his

full share. There has been a steady growth for over three years both in numbers and in the spirit of the whole body, and no loss of interest has been noted because of postponement of the church building. Fraternity Hall nicely furnished and well adapted to public gatherings, and the Sunday-school has been a satisfactory place of meeting on Sunday, and private homes have served for the mid-week meetings of twenty to thirty attendants. Whether a year or two more could be profitably spent in these conditions is doubtful. There is an apparent readiness to move forward into the next stage, and the time seems ripe.

The next step must be the permanent establishment of the "working plant." Every other church in Palo Alto has thus established itself. In all cases this was done when the organization had much less of strength, when the town was smaller; when estimates of its natural growth were much smaller than at present; when value of lots was less. Every one of these structures will need to be rebuilt at an early date. With these experiences before our eyes we have carefully estimated our expense of establishment as follows: $2,700 for building lot already secured and most eligible, and now worth at least $1,000 more than above; $10,000 for church building and $2,300 for equipment.

To reach this amount by November 1st is to succeed in the practical accomplishment of this second step. It was decided to attempt nothing less, and if at midnight of October 31st $15,000 in gifts and good pledges have not been reached, all pledges lapse and this step fails for the present. The situation at this writing is this: The Church Building Society has definitely promised $2,000. The church itself is estimated at $7,000, and thus far all indications are that they will be able to reach this amount. Outside gifts now aggregate less than $600, and it seems necessary that they reach $6,000. Preliminary work already done finds no promise of any such amount; but there will be no relaxation of effort until the morning of November 1st. We have a feeling that the plan is so right that many will be constrained to send in their aid and especially men and women of large means who see clearly the meaning and importance of this stage.

The special work of the Palo Alto church is for Stanford University. This is the third stage. I have found a growing interest in this movement, and especially among the most intelligent. It is clearly seen that such a church ought to do an important work in the ordinary way of supplying a church home to a considerable number of students who reside in Palo Alto. About one-third of the student body reside in Palo Alto. It is equally clear to many that this is an opportunity to do much more than this; to supplement the work of Stanford University by offering courses of study covering thoroughly the field of religious education—an important field not covered anywhere at all adequately. The plan involves an endowment fund the income of which shall be used to secure the services in instruction and constant residence of the brightest men in the country in courses in Biblical Literature, History of Religion, etc. It is believed that thirty to one hundred students would classify in such subjects, three hours per week, taught by men of reputation and ability, and that the result would be that many lawyers, doctors, engineers, teachers and home-makers would go out of college well instructed, wakened and permanently interested in the religious life, and religion would hold in them and through them a far higher place. This is a great opportunity. Stanford is young, in its formative days, and now is the moment. If we have confidence in the permanence of religion, in its adaptation to inspire men and women, we shall not fail to avail ourselves of this opportunity. As this is our opportunity, so it is our obligation. I shall value highly the help and suggestions of our Congregational friends on the coast, especially in suggesting the names and addresses of men and women of means who are likely to see value in such work, and who will feel that the church at Palo Alto stands in a representative position.

ARE REVIVALS DESIRABLE?

Rev. N. L. Rowell, D.D.

No reference is here made to unreasonable excitements, much less to the wild fanaticism which is sometimes dignified by the name of revivals.

To revive is to reanimate, to bring to life; however, in common phrase it includes the conversion of sinners in considerable numbers.

In a thorough going revival, saints are quickened and the impenitent are converted.

Is such a work of grace to be desired?

No one will seriously claim that the life of the Church of Christ is all that it should be.

Of the Laodiceans it was said, "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

Might not such an indictment be made against many a church of our times?

There is a serious lack of life, which raises the suspicion that the connection with Christ is defective, for "He that hath the Son hath life."

There is such a thing as spiritual impoverishment; the absence of strong, vital, pulsing life; there may be "a form of godliness without the power."

Surely the church, or the individual that answers to this description, needs reviving.

And then the number of conversions occurring in our congregations seems surprisingly small. From a certain statistical report, we learn that seven hundred and thirty-eight orthodox churches reported no conversions for the year.

Not one spiritual child gladdens the homes of these hundreds of churches!

Just what was wanted to heighten their joy and increase their faith, was lacking.

It is said that a census taken in London found an old couple living in a comfortable and an attractive house, and said to them, "I should think you would be very happy here in your declining years?"

The old lady replied, "We are not happy; we used to be when we heard the sound of the children's voices ringing through the house, but now they are gone. We sit here all the day long, my husband and I; he looks at me and I look at him, until we almost grow sick of the sight of each other."

Many a church, as desolate as were these old people, needs spiritual children to complete their joy, and some, like Hannah of old, are earnestly praying for them.

There is need of a genuine religious awakening, and it is being felt throughout the land. The materialism of today is debasing to all righteousness; unbelief in its varied forms is bold and insistent; the church is failing to realize her grandest possibilities and God is

daily dishonored through the lack of success which ought to crown the endeavors of his people.

Our city churches are not reaching the masses; probably they never will unless new agencies are called into requisition.

What is needed are mighty revival impulses urging the unsaved to inquiry, and the church to carry the gospel into the highways and hedges.

May the Spirit incline us to pray, "O Lord, revive thy work."

Central Avenue Church, Los Angeles, Cal.

THE CONTAGION OF SIN.

By. Rev. Jonathan Edwards.

Amid the materialism incident to the prosperity of today, we can hardly fail to observe the verification of the Master's prophecy: "Because iniquity shall abound, the love of many shall wax cold." It seems to us sometimes that sin is the most contagious of diseases. The sinner is not only his own destroyer but also that of others. He putrifies the moral atmosphere of society; he conveys and saturates germs of moral disease into the body of humanity. It is a fallacy for any one to think that he can confine the effects of his sins to himself. The profane person helps to make others profane; the Sabbath breaker exerts an influence that tends to make others the same; so with every other sin. "No man liveth to himself." We are all influenced and influencing. The contagion of sin is seen in its detrimental effect upon the godly. Many good people find it hard to sustain their spiritual ardor in the midst of the most favorable environments. The exercise of Christian earnestness is sometimes the most difficult when the need of it is the greatest. How often on the Pacific coast do we find that the religion of many people is far from being transplantable. Many who lived respectable Christian lives in the east backslide in an appalling manner when they came west. Let the circumstances of many be changed, and the associations fail to be as congenial, and the surroundings less attractive, let them be placed where religion is not popular, and attendance at the sanctuary is not the custom, and the flood of ungodliness mighty, they soon give evidence that their love waxes cold and they are carried away by the flood of sin. There is nothing, perhaps, that has caused us more heart ache than to have seen many who were considered exemplary Christians while at home enjoying the warm religious atmosphere of an old established religious community, showing themselves deplorably wanting after moving to a new country where conditions were radically different. It seems exceedingly fortunate for some good people to ever have been led away from the restraints of their early life. They seem to lack the necessary grace to live out their Christian life where iniquity abounds. Familiarity with sin is necessarily demoralizing. To become accustomed to wrong-doing tends to make us less sensitive to its heinousness. To live in the midst of profanity, drunkenness, Sabbath desecration and licentiousness has a depressing effect upon our moral sensibilities. We cannot become in any degree reconciled to that from which we once recoiled with horror without great damage to our highest nature. When sin is common and committed shamelessly it needs extraordinary courage to oppose it, and genuine moral grit to overcome it. The greatest heroes of today are those who are consistent witnesses for Christ in some of the towns and mining camps of the west where iniquity abounds. The law of moral self-protection should incite us to earnest endeavors to stem the tide of ungodliness. The test of Christian character is the ability to stand alone. It is dangerous to put undue reliance upon external conditions. We need the "root of the matter" within, and fail not to ever draw from the unfailing souce of strength. We need genuine and constant communion with the true and living God, hence amid the mighty flood of ungodliness, and the audacity of the unrighteous we can say, "none of these things move me."

OPEN AIR PULPITS IN LONDON.

The Sunday Magazine says that open-air preaching as an auxiliary of religious work in the twentieth century has been tested and has been found a success. The followng condensation of an article on such preaching will be found of general interest, and may prove in its suggestiveness of value to some to whose notice it may come. We need in these days some new methods for reaching the people:

London now has preaching from five regularly built open-air pulpits, and the results are such that other churches are considering their institution. They are built against the church wall, usually at an angle, are sheltered by a projecting hood, and the preacher enters by a door from the interior of the sacred edifice.

Three hundred years ago such open-air preaching was common, and until the Long Parliament took it down there was a famous stone pulpit besides St. Paul's Cathedral. Over and over again from St. Paul's Cross had been delivered political sermons more or less prophetical of coming trouble, but no sermon was ever more truly verified by after-events than the message found one Sunday morning in 1629, written upon a sheet of paper and fastened to the pulpit. This silent preacher, after warning the king that his policy, if persisted in, would prove fatal to himself, concluded with the words from the gospel, "Give an account of thy stewardship, for thou mayest be no longer Stuart."

The first of the modern open-air pulpits was set up in Whitechapel twenty-one years ago, and the short, bright addresses which have been delivered from it have reached many people who could not have been brought within earshot of a sermon in church.

One great advantage enjoyed by the church at Whitechapel is that the building possesses an entrance immediately at the side of the open-air pulpit. The door is on a level with the church yard and it is unpretentious in appearance, so that a casual listener is not appalled by a magnificent portico approached by a flight of twenty or more large stone steps.

When the address of the open-air pulpit is finished a cordial invitation is invariably given to the people to go inside the church, and Mr. Faithful declared that he had often seen some of the listeners creep in, as it were, afraid that their acquaintances might see them. If Whitechapel church possessed no entrance save a great and imposing doorway, these people would be frightened away and the church never get them.

During the summer months open-air services are held every night, and even in the winter three or four services are conducted during the week, but of course if the weather is exceedingly bad the preachers do not remain outside for more than five or six minutes—just long enough to get the people interested and give them an invitation to church. A stranger would be astonished to see how readily the listeners accept the invitation. At the Saturday afternoon preaching to Jews (in Yiddish) hundreds gather to listen outside,

and when the invitation is given for all who care, to enter the church, there are invariably from a hundred and fifty to two hundred who accept. Naturally the rabbis do not like their people to go inside a church, but they rarely interfere.

Scarcely a stone's throw from Whitechapel is the fine church of Spitalfields, with a noble outdoor pulpit overarched by a sounding board, affording space for the surpliced choir, whose music is a refreshing note in this wickedest and most miserable quarter of the great city. There are seats in front of it in an asphalted court, and the rector says that men sit here on fine evenings smoking their pipes and listening to the sermons and singing.

St. James' church, Piccadilly, which has many aristocratic seat-holders and which the late Lord Salisbury attended when in London, has nevertheless a very small evening congregation. It was this fact that led the rector to obtain a faculty for the erection of an open-air pulpit. This was dedicated in October, 1902, when the canon himself preached and a large congregation was present in the churchyard. Piccadilly is much crowded on Sunday evenings during the summer months, and the services in the church yard have drawn crowds of people who would otherwise not have been to any place of worship. St. James' has the advantage of possessing a commodious churchyard, flagged with stones, and is eminently suited for open-air services.

PENTATEUCH AND GOSPEL.

J. E. Walker.

The Chinese have a proverb which runs about thus: "He is unkind, I will be unrighteous; he excludes me one foot, I will exclude him ten feet." To illustrate this take a case which occurred in this region. In a quarrel between boatmen from the next province west, and immigrants from the south-east part of this province, the boatmen killed three of the immigrants, and then a strong force of the immigrants surrounded the boatmen and killed thirteen persons, among them the head boatman with his wife and children. Then a few months later the boatmen to the number of 800 or more suddenly swept down on the region settled by the immigrants and began to murder, burn and plunder; but going too far, the immigrants again got the better of them and drove them back with great slaughter. The loss of life on each side was about equal, and was in all somewhere between 250 and 300, and all about a few quarts of salt. Put along side of this the calm, stern justice of Moses, and it commands admiration. "He shall be surely fined according as the woman's husband shall lay upon him, and he shall pay as the judges determine. But if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe (Ex. 21: 22-24). It does not say Thou shalt *take* but Thou shalt *give*. "If a man cause a blemish in his neighbor; as he hath done so shall it be done to him; breach for breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be rendered unto him. And he that killeth a beast shall make it good; and he that killeth a man shall be put to death. Ye shall have one manner of law, as well for the stranger as for the home-born; for I am Jehovah your God." (Lev. 24: 19-22). But the scribes isolated the words "An eye for an eye and a tooth for a tooth" from their connection and perverted them to the justification of private revenge. And Christ in combatting this did not quote these words as from Moses. Just compare his manner of referring to the abuses which he combatted with his answer to the Tempter, where he replies each time with a quotation from Deuteronomy, "It is written," and that settled the matter.

We had last year a case of divorce. At one of our stations the preacher in charge came to me about the case of a church member 'whose daughter,' he said, was 'the wife of another church member; but of late her husband had been persistently unkind and abusive to her. She had at last fled home to her father; and her husband refused to be reconciled to her. Instead he wanted to sell her back to her father.' I asked the preacher 'Is there not another woman mixed up in this matter? ' and he rather gingerly admitted that there was. The abusive husband was infatuated after another woman, and wanted to get rid of his wife and marry the other woman. He wanted to force his father-in-law into buying his daughter back, which would constitute legal divorce. The preacher called in another preacher, and they labored hard to win the man from his wicked purpose. But it was all in vain; the father at last bought back his daughter, and the man married the other woman.

I did not reprove the father for what he had done; but I regard the husband as a "heathen and a publican." Before Chinese law the wife is the property of the husband; and she could no more divorce him than an ox could sell his owner. The tenure by which he holds her as his property is not quite the same as that by which he holds his live stock; for her relatives are recognized as having certain reserved rights of interference in her behalf; yet these are very limited and extremely hard to enforce unless her relatives are decidedly more powerful than her husband. But this case may help us to see the need there was among the sensual and brutalized Israelites, just out from slavery, of some means of legal separation which would not leave a wife to be worried to death by an infatuated husband who was determined to be rid of her, but would provide for her a respectable legal status when he had cast her off. Well did Christ say "For the hardness of your hearts he (Moses) wrote you this commandment;" yet, quoting still from the Pentateuch, he laid down the principle that adultery is the only sufficient ground of divorce. Thereupon his disciples said that it would be better not to marry if the knot must be so tight as this. But Christ replied "All men cannot receive this saying; but they to whom it is given."

Under the circumstances the Mosaic legislation in this matter was humane; and the humane spirit of Moses also appears in the command (Ex. xxiii: 4) "If thou meet thine enemy's ox or his ass going astray thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him." This, while it does not rise to the sublime height of the command "Thou shalt love thine enemy," is yet in harmony with it, and prepares the way for it.

To those who know what human nature is wherever it has not been regenerated by the Gospel of Christ the command of Moses, which limits retribution to like for like, seems a very humane restriction, as does also his requirement that if a husband will put away his wife, he must have some regard for order and decency in doing so.

The Chinese make divorce a rather difficult thing to accomplish unless both parties are willing; but where

a man can afford it, he can bring in a petted concubine to make miserable the despised wife.

When foreigners came to China they found social vice prohibited by law, but in practice only slightly restricted by a system of mulct or black-mail. In Japan they found it regulated by law; but as to the relative working of the two systems, it might be illustrated by the story of the man who inquired which one of two roads to a certain place would be the better one for him to take, and was told "Which ever one you take, you'll wish you had taken the other." An evil tree cannot bring forth good fruit; and except a man be born again he can not see the Kingdom of God. A regenerated heart is the only efficient remedy.

Book Reviews.

"Religion in Homespun." By Rev. F. B. Meyer. One of the new books to read which is a pleasure. Mr. Meyer shows herein how thoroughly compatible large views of life are with complete surrender to the claims of Christ; he shows, in other words, that the principles of the Christian religion are capable of being reduced to daily practice. This in a dozen chapters, every page of each being full of suggestiveness and inspiration towards noble endeavor. In the first chapter, on "What Have They Seen in Thy House?" there is a strong plea for family prayer of some kind, and the value of the custom is strikingly set forth. Other chapters follow on such subjects as: Neighbors and Neighboring, Service and Servants, The Elements of a Successful Life, On Making the Best of Things, On Living to Be a Hundred, True Gentlefolk, Christian Commerce, Leisure Hours, The Child, and Sunday Observance. The presence of this book in the home will help greatly to make it possible for people to see in that home the best things in life. Religion in Homespun—religion in the everyday things of life is the only true religon. F. H. Revell Co., Chicago, $1.00 net.

"Boys of the Street." By Charles Stelzle. How to win them is the problem. Mr. Stelzle knows something about it, for he was a member of the first boys' club started in this country—that which is now the famous St. Mark's Boys' Club of New York City. Then too he has dealt with boys as a Christian worker and pastor and has by study and contact familiarized himself with many of our social problems. He considers first the need and the object of the work and says in that connection: "There is perhaps no form of social work which may be more easily inaugurated than a boys' club, but experience has taught us that it is not always the least difficult to maintain. Any one can open a reading room and allow the boys to flock in. But this does not mean a boys' club; it usually means a rabble, and ends in a row. The almost inevitable result will be that your club-room will become the plotting-place for a gang of boys who will soon become a nuisance in the neighborhood." Concerning the work in a boys' club he says that it should be largely inspirational; should have for its supreme purpose the building up of character, and that the simpler the machinery the more effective the work. Mr. Stelzle considers different kinds of clubs, states some of the things a boys' club may do, gives a model constitution, treats of religion in the club, of club managers and ends with some general observations, all of which has value. F. H. Revell Co., Chicago; 50 cents net.

"Not in the Curriculum." At this time of the year many young men are entering college for the first time, and this book of friendly counsel to students by two recent college graduates is an excellent one to place in their hands. The Rev. Dr. Van Dyke writes the introduction and commends the book most heartily. It will help the young men to find their places in the college life and will keep them from many an error and serious mistake. The captions of a few of the chapters will show somewhat the scope of the book: How to Begin; Relations to Fellows, Friends, Study, Disposition of Time, Exercise, Athletics, Use of Money, How to be Popular, Self Help, Practical Christianity, The Bible in College Life, Profanity, Drunkenness. Here is a good thing in the chapter on How to Begin: "Don't be too generous with the history of your past." This also is worth quoting: "There is much in college life for you to learn; keep your eyes open and your mouth shut;" and this as to popularity: "Don't continually thrust yourself before other men's eyes, but make a place for yourself in their hearts." From the chapter on Conversation we select the following: "Don't cultivate an 'accent' nor use words intended to attract attention. College slang expresses much in few words, but it is not intelligible outside of college circles; avoid the wholesale use of it for the reason that it destroys much of your workable vocabulary." The volume is handsomely bound. Fortunate the young man who receives it, and is guided by it. F. H. Revell Co., Chicago; 50 cents net.

"More Bible Stories Without Names." By Rev. Harry Smith, M. A. This is a companion volume to another by the same writer, who is also editor of "Morning Rays," and like its predecessor is an attempt to translate into the simple language of every day speech the stories of the Bible and suit them to the minds of children. The author has adopted the ingenious method of leaving out names and asking the reader to supply them by the drift of the narratives. The plan insures attention as it introduces a sort of puzzle element into Bible study. The style is remarkably simple and pure. We commend these books to all who wish to bring up their little ones in a familiarity with the facts and meaning of scripture. The series of which this is one is entitled "The Children's Sunday." (Fleming H. Revell Company, New York, Chicago, Toronto).

"The Upper Way." By William Curtis Stiles, B. D. The sub-title of this interesting and entertaining discussion of Christian life and hope is "An Open-Air Discourse of the Path of Life, and the Process of Walking Therein." It is another of many recent endeavors to restate the essential elements of evangelical religion in untheological and non-metaphysical language. What he means by the Open Air is independent of the class room and technical terms and, doubtless, to a large and increasing number of minds, such attempts are cordially welcome. The author begins after the manner of Kant by stating the universal imperative: "It appears as we walk together in the open way that something is the matter with us and we need to be saved," and proceeds in later chapters to show that "we cannot save ourselves," yet it must be true "we can be saved," still we "cannot be saved by men," and "reason and experience unite in making it certain that God will provide and has provided a Way of Salvation, which the wayfaring man though a fool may not err in." He then shows this Upper Way to be straight and narrow and that it is entered by way of human choice—the only

constraint used by God being that of love. Salvation is by suffering love, a plan which God contrived. The book is loyal to the essentials of Christian truth and Bible truth and in its theology, which it aims to ignore but cannot, as no one can in writing on such themes, is a mediating one between Calvinism and Arminianism. It is beautifully and freshly written and is sure to do good. (Eaton and Mains, New York).

ELIHU BURRITT AND THE OLD PEACE CONGRESSES.

One of the Old South lectures to young people in Boston this summer, in the course on "Heroes of Peace," was devoted to Elihu Burritt; and the directors of the Old South Work have published a leaflet of 24 pages containing the addresses upon a Congress of Nations, which Burritt gave at the great International Peace Congresses of Brussels, Paris and Frankfort, the middle of the last century. It was to Elihu Burritt that the remarkable Congresses of 1848-51, the most impressive and influential Peace Congresses ever held, chiefly owed their impulse; and in them all his word was heard always in behalf of one thing—a Congress of Nations, composed of official representatives of all nations, which, subject to the ratification of the nations themselves, should revise, codify and authoritatively declare international law, and then create a permanent international tribunal, a High Court of the Nations, to take the place of the war system in the settlement of international differences. Here Burritt developed the thought already strongly presented in America by Worcester, Channing, William Jay and William Ladd; and he and his American associates urged this with such constancy and force in the European Peace Congresses that the plan was everywhere popularly spoken of as "the American plan." It was the plan taken up and carried out at The Hague, half a century afterwards, at the instance of the Czar of Russia.

These prophetic speeches of Burritt's gain new interest, as their prophecies and demands are now realized in The Hague Tribunal. They are of special interest the present year, when the International Peace Congress is to hold its session in the United States. Elihu Burritt was not only the animating spirit of the great Peace Congresses of 1848-51; almost his whole active life was devoted to promoting the cause of peace and the better organization of the world. It is in recognition of this that a monument to his memory is to be erected this year of the Peace Congress, in his old home, New Britain, Connecticut. His great and various international services are recounted by Mr. Mead, the editor of the Old South's Leaflets, in the usually full notes appended to the three addresses here brought together.

This leaflet is No. 146 of the Old South series, in which so many rare historical papers are furnished to our schools and the public for the mere cost of printing, five cents a copy. Several leaflets relating to the subject of the world's peace and order have already appeared in the series, among them being William Penn's "Plan for the Permanent Peace of Europe," the first book of Dante's "De Monarchia," the introduction to Grotius's "Rights of War and Peace," and "The Hague Convention." A complete list of the leaflets will be sent to any one writing for it to the Directors of the Old South Work, Boston. These noteworthy speeches of Elihu Burritt on a Congress of Nations form a valuable addition to the series. They direct attention anew to the pioneering thought and great services which many have forgotten, but which none of us can afford to forget.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

September 4.

Topic.—New Courage for New Work. Psalm 144: 1-15; Acts 28: 15.

In this Psalm, which in its latter portion is descriptive of a happy people, the writer says that he will sing a new song unto God upon a psaltery of ten strings. David is spurring up his soul to new praise. He has been singing the old songs until they are threadbare. He realizes the value of new notes and new phrases. Perhaps he felt the need of fresh inspiration and a new zeal, and understood the force of a new song in the heart. Possibly there was new work rising up before him and he desired girding for it.

It will not do to be threshing over the same straw harvest after harvest, for there is no hope or promise in so doing. We must be sowing new fields and cultivating them and putting the sickle into standing grain that has never known reapers before. To do this the toiler needs new infusions of courage. The old will not stand us in ready stead for untried tasks. Most Christian workers have found that each day exhausts its own stores. Few undertakings require more courage than that of persistent toiling in the vineyard of the Lord. Often the sun is very hot, and the soil baked and stony, the back grows weary bending all the day and the nerves weaken with the strain. It requires faith and fortitude to hold fast one's confidence until the end. One needs new stores for each new day.

With the opening of the autumn months the alert worker will be casting about for opportunities. Visions of new possibilities in organization, development, study, prayer, will rise on the horizon. There will be new material in the Sabbath School, in the church pews, in the community contiguous to the church to be pre-empted and won for the society and so for Christ. There is never a time when the ardent Endeavorer can fold his hands and say the new fields are all taken. Until the Lord comes there will always be a demand for courage adapted to the day.

Few promises are more reassuring to the rally hour than this: "My grace is sufficient for you and my strength is made perfect in weakness." The hands that hang down lift again and the feeble knees cease trembling under its stimulus. Reinforced by such reserves courage becomes a normal condition and the tired toiler says "I can work another day."

The subject is applicable to us all, it seems particularly suited to missionary endeavorers. One day last month there sailed to Asiatic fields the largest number of foreign missionaries that ever left this port in a single vessel. All but two of them were going to fields they had never seen. What courage they need to meet the requirements of their divine mission! New supplies for each new turn in the way. How blessed that the Lord's mercies fail not, that his faithfulness is new every morning, else who of these would be sufficient for the task. These lacked not in courage as the ship floated out into the far ocean. They thought not of the night, only of the morning. They dreamed of the new orient rising out of the embers of the old and they re-

joiced that they were to be among the makers of it. The annals of missionary activity teem with instances of similar bravery.

Such stout-heartedness is not self-born. It is the gift of the Spirit of God and is obtained by tarrying in the secret place. We secure it as we secure every other important spiritual equipment by prayer and seeking. It comes from the fountain of all being and all strength and all grace. We may have more and more of it as we open our hearts to its coming but we can never develop it in our own power. Isaiah tells of this truth when Jehovah speaks through him to say "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite." There, Isaiah gained his courage. It was in the year that King Uzziah died, while in the temple courts and looking upon the sublime vision of the Lord high and lifted up, whose train filled the temple, that he was enabled to say, "Here am I, send me," and every prophet and each servant of Christ called to new responsibilities and untried duties for Christ since that time has drawn resources from the same never-failing stream.

No one has acknowledged his indebtedness to divine equipment more fully than the Apostle Paul. He tells us that what he is, he is by the grace of God. And that in his manifold labors and struggles it was not he that toiled but the grace of God in him.

There will always be new duties in the Kingdom of God. Each age brings its own problems, needs, adaptations, interpretations, answers. And every advancing epoch creates its own demand for heroism. The duties of our fathers were theirs, ours are our own. They needed courage for their tasks, so we for ours. Duty is duty, but its inspiration and purpose changes with each advancing day. We have duties and obligations of which the saints of old never dreamed.

> New occasions teach new duties,
> Time makes ancient good uncouth;
> He must upward still and onward
> Who would keep abreast of truth.
> Lo, before us gleam her camp-fires;
> We, ourselves, must pilgrims be—
> Launch our Mayflowers and steer boldly
> Through the desperate wintry sea.

So let us take up the new task of today with a virile courage. Have we halted before it, feared to look it in the face? Has it seemed a burden too heavy to be borne? Let us no longer do it. Perhaps the new duty consists in stouter efforts at the old task. Let us attack the mountain once again—for we have the assurance of our God that "before Zerubbabel it shall become a plain."

"How shall we escape if we neglect so great salvation?" exclaims the writer of the Epistle to the Hebrews. And how shall we? Sin means trouble on one side or the other, and there could be no greater or more harmful delusion than to think that modern progress can relieve the situation except as it cures the sin. Men must be saved from sin, or suffer, is the Bible doctrine, and there can be no other doctrine. What the sinful human heart wants is a way to sin and escape. What the Bible has provided for is a way of escape from the sin of the heart. Jesus Christ is never more misrepresented than when his advent in the world is made to mean that it is safe to live in sin.

Notes and Personals.

The Rev. Dr. W. C. Day has resigned the pastorate of Olivet church, San Francisco, with the desire that his resignation take effect October 1st. Dr. Day has labored faithfully in the field and we hope that the way will open up for him to remain hereabouts.

Next Monday a union meeting of the different ministerial societies of San Francisco and vicinity will be held in the Y. M. C. A. auditorium. It will be a Christian Literature meeting. The full program has not been arranged yet; but there will be a paper by the editor of The Pacific on the subject, "The Influence and the Distribution of Religious Literature." This will be followed by discussion. Lunch will be taken together later at a restaurant, and there will be some "around-the-table talks."

The San Francisco Association will meet with the First church on Thursday, September 8, at 2:30 p. m. In the afternoon in addition to devotional services and business there will be a paper by W. W. Ferrier on "The Kingship of Christ;" and one by W. H. Atkinson on "The San Francisco Association." In the evening there will be an address by T. R. Earle on "The Difference Christ Has Made;" and one by E. H. Hadlock, the State C. E. secretary, on "Our Young People." There will be after-supper talks, Dr. Adams presiding.

Tuesday evening was a pleasant one in the First Congregational church of Berkeley. It was the occasion of a reception to the new pastor and his wife, the Rev. and Mrs. W. H. Hopkins. A large number of persons was present to welcome them to the church and the work of the kingdom in California. Largely on the part of those in attendance there was no disposition to hurry away, and the evening was a delightful one socially. Frequently did we hear expressions of gratification in that the waiting time between pastorates was over and that a leader was once more with the people. Both Mr. and Mrs. Hopkins win at once the hearts of all with whom they come in contact, and undoubtedly successful and happy pastoral relations have been entered into in Berkeley.

Apropos of the intense interest of all the world in Japan at the present time is the announcement made by the committee on Mission Study Classes that the next subject for the young people of the United States, of all denominations, will be "Sunrise in the Sunrise Kingdom." A most admirable manual has been prepared by Rev. J. H. De Forest, missionary of the American Board, under the foregoing title. This is published in cloth and paper, at 50 and 35 cents. Besides this, the recently published account of the work of the American Board, by the same author, in attractive pamphlet form, is included in the price of this book. Both book and pamphlet can be obtained from Rev. H. Melville Tenney, Y. M. C. A. building, San Francisco; and prompt responses will be made to all inquiries respecting the Mission Study Classes among the Endeavor societies of the Congregational churches.

The Rev. Dr. W. C. Kantner of Salem, Oregon, gave an interesting and able paper at the Monday meeting of the Congregational ministers of San Francisco and vicinity. It related to the truths which are needing emphasis today by the pulpit. Referring to the peculiar theological atmosphere of the present, and the tran-

sition in thought during recent years, he said that in some respects old-time views must be altered, but that all that was ever fundamental remains. One truth needing emphasis, it was said, is that of the personality of God, inasmuch as the emphasis on his immanence has endangered that somewhat, giving often nothing but pantheism. The second truth was that of the person and saviourhood of Christ. His divinity must not be obscured. Jesus Christ is more than leader, more than teacher, or his words are meaningless. A third truth is that of the supernatural in the scriptures. A fourth that of the divine origin and mission of the church; and a fifth, that of the brotherhood of man. Dr. Kantner presented each division in a very graphic manner, and with much force of thought.

Church News.

Oakland, Pilgrim.—The semi-annual missionary barrel opening was held last Friday evening, and addresses were given by Mrs. Rice and Mrs. Allen, members of the Presbyterian church of Berkeley, the former on home missions, the latter on foreign. Pilgrim church finds these missionary barrel openings very pleasant and profitable occasions. They have been conducted for many years with no waning in interest.

Avalon.—The pastor is grateful to Rev. Clarence R. Minard (his successor in Denver) and Rev. Geo. E. Soper of Pomona for two midsummer sermons, and to Revs. Wm. Davies, Cullom and Fuller for their participation in a Sunday evening symposium upon "Present Day Religion from Our Young People's Standpoint." In proportion to the number of people here, our church attendance fully holds its own. We never had finer midweek services.

Oakland, First.—This church had the pleasure of hearing Mr. Galen M. Fisher last Sunday morning on the subject, "Japan, a Yellow Peril, or a Yellow Blessing." Mr. Fisher grew up in this church and has here many friends. He has been in Y. M. C. A. work in Japan for several years, and has stood where he has been able to gain that acquaintance with Japanese life and character which enables him to declare that Japan promises to be a blessing and not a peril in the world's oncoming civilization.

Lodi.—Notwithstanding summer heat and many absentees, good congregations have greeted the pastor since his return from his vacation spent in Yosemite and the high Sierras. He has given the morning service of August to a series of expository sermons on Elijah which have met a warm appreciation on the part of his people. His subjects as announced are: Elijah the Prophet; Alone Against the World; Elijah on Carmel; A Desert Lesson; Elijah Discouraged; Found Out; Elijah in Naboth's Vineyard; and Elijah's Legacies.

Campbell.—Rev. Geo. E. Atkinson after a year of work delightful to himself and acceptable to the people, read on Sunday last his letter accepting the call to become permanent pastor. As many of the young people could not be present at the late business meeting—being engaged in the cannery—they sent a petition asking that such a call be made to Mr. Atkinson, who during the year had been so helpful to them. Soon a Council of Recognition is to be called, and thus formally the union be emphasized. The congregations are large, the people united, the finances flourishing, and the spirit of the Lord blessing both pastor and people. Among the most helpful forces, appreciated alike by the minister and his flock, is the presence of Dr. and Mrs. Windsor, who heartily co-operate in all good work, and to whom under God so much is due in laying the foundations of this, one of the most promising churches on the entire coast.

Oregon Letter

By George H. Himes.

On last Monday evening the corner-stone of the new edifice of the First Congregational church of Salem was laid in the presence of a large assemblage of members and friends of the church, with appropriate ceremonies. The chairman of the board of trustees, Mr. John Bayne, had charge of the service, and Rev. P. S. Knight, a former pastor of the church for many years, delivered an appropriate address taking for his text Psalm cxviii: 22: "The stone which the builders refused is become the headstone of the corner."

The construction of the church will be pushed forward with the utmost vigor, and it is expected it will be ready to occupy about the first of November.

The new church at Forest Grove is being pushed along towards completion with commendable speed, and it will probably be all enclosed within three weeks, if not earlier.

A great grief has recently fallen upon Mr. and Mrs. Grant Watts of the Scappoose church, in the sudden death of their oldest son, a bright, manly, little fellow, just entering his teens. He was beginning to show a decided talent for music, and Mrs. Watts, very proficient in that accomplishment, was giving him excellent training.

The First church of this city has just issued a new directory, which shows the present membership of the church to be 761, and that the number added from January 1st to August 1st, inclusive, this year, is 101. Since the church was organized June 15, 1851, it has had 1,695 members.

Dr. and Mrs. House returned late the past week from their mountain trip, greatly invigorated in mind and body. While they knew from past experience elsewhere something about "roughing it," yet the trip of the last two weeks gave them something decidedly original in the way of an outing which they never will forget. Dr. House gave the church an excellent sermon this morning on "A Great Man"; text, Acts ix: 15—"He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." Next to Jesus Christ Dr. House regards the Apostle Paul as the greatest character in the religious history of the world.

Not long since I heard a gentleman denouncing the Church in severe terms and mentioning a certain secret society, to which he belonged as a "good enough church for him." Upon inquiry it was found that he was raised in a certain denomination in which its members are particularly zealous in taking up collections. Some act in this connection offended him with the result that he, by his own confession, has "not been inside of a church for twenty years." It was extremely pitiful to see a man who is fairly intelligent, a good citizen and really desirous of being helpful in promoting the best interests of the community in which he lives,

thrown out of his bearings by so flimsy an excuse. He justified himself in his attitude by saying, "The church in general has no use for a poor man. If a person can not put two bits into the contribution box every Sunday he had better do as I do—stay away."

Of course, any one who knows anything about church affairs at all knows this man is woefully mistaken; but may it not be possible sometimes that offense is given by the failure to present the matter of raising money for church purposes in a tactful way? It should be considered a privilege to give as one has been prospered, and the act can be made one of essential worship, no matter how small the sum. It is the spirit in giving, not the amount given, as I tried feebly to explain to this brother, that produces the blessing. And it is my prayer that this gentleman may be seen in church before long.

It was a privilege to meet Mr. and Mrs. J. F. Powers of Whittier, Cal., during the week past, particularly Mrs. Powers, as she is the daughter of Mr. John Ball, who came to Oregon in 1832 with Captain Nathaniel Wyeth. He severed his connection with Wyeth in November of that year, and began teaching school for Dr. John McLoughlin at Vancouver about November 20th, and continued until March following. Then he secured twenty bushels of wheat from the doctor and sowed it on a tract of land near the present village of Champoeg, Marion county, Oregon. Thus he became not only the first school teacher in American territory west of the Rocky Mountains, but the first to raise wheat as well. He returned to Lansingburg, from whence he started, in 1834, and in 1836 went to Michigan and became the founder of Grand Rapids and perpetuated his name then by donating forty acres of land beautiful for situation for park purposes. He died at Grand Rapids in 1884 at the age of ninety years.

Portland, August 21, 1904.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

The English edition of Stall's Books in the Purity Series, published by the Vir Publishing Company, Philadelphia, has attained an unusually large circulation in Australia, New Zealand, South Africa, and even in India, China, and Japan. Missionary societies are translating them into seven languages in Asia, and in Europe they are being issued in the Swedish, Dutch and French languages.

George T. Angell, the editor of Our Dumb Animals, writes: It is a melancholy fact that many kittens born into this world must, in the interests of humanity, be killed, and the question is how it can be done most humanely. It is said by persons who have narrowly escaped drowning that their sensations were not painful. I am inclined to think that putting kittens in an ordinary flower-pot, and then plunging it upside down in a pail of water, is about as humane a method as can be found. The air escapes through the hole in the bottom (or rather the top) of the flower-pot, and it instantly fills with water.

The orphanage at Okayama, established many years since by Mr. Ishii, has awakened great interest in Japan, not only among Christians but among all classes of the Japanese. Its Christian character is so emphasized, and is so well known wherever the orphanage is mentioned, that it has exerted a powerful influence in favor of the Christian religion. A most notable fact just now is that the Emperor and Empress, even in the stress of war, have made a gift of 2,000 yen to this orphanage. This is said to be the first contribution they have made to a distinctively Christian institution in the empire. No wonder that on the notification of this gift the orphans assembled in their chapel for an hour of praise and thanksgiving.

Rear Admiral McCalla of the United States Navy, commandant of the navy yard at Mare Island, California, purchased with the prize money received by him from the Spanish-American war a site for a building for the benefit of the men of the navy at the Mare Island Navy Yard. Through the efforts of Mrs. McCalla, a considerable amount towards the cost of a $65,000 building, which has been erected on this site, has been secured. Admiral and Mrs. McCalla have leased the building to the Young Men's Christian Association, to be conducted in connection with its several naval branches, which are now established at the Brooklyn Navy Yard at Norfolk, Va., and at Newport. Temporary quarters have also been recently established at Pensacola, Fla., and maintained at the expense of the Chamber of Commerce of that city. Mrs. McCalla is soliciting funds for the completion of payments on this building and its equipment with great enthusiasm, and hopes to see it devoted, free of debt, to the needs of the sailor when off duty. The popularity which the Associated Building has secured with the enlisted men under the Young Men's Christian Association management led Admiral and Mrs. McCalla to choose to place this building in the association's care to be one of the links in the chain of association buildings which are being established at every navy yard where the United States sailor touches in his cruises about the world.

Fill up a community with the idea that honesty has no reward and dishonesty no punishment, and it will become so abominably corrupt that no honest man will want to live in it. Every place must be made hot for the bad man, or it will be too hot for the good man. Penalty must strike the man of lust, or ruin will strike his victims. There must be a sword of wrath for the despoiler of homes, or the homes will be turned into hells. When covetousness is turned loose, patted on the back, and told to go, there will be a wail of anguish in the land. When a city educates the idea of penalty out of the minds of the young, it will be filled up with thieves, bandits, murderers, and will be swept with an epidemic of crime. When it is safe to do wrong, it is not safe to live right. When a bad boy is not afraid to commit murder, some good man will get killed. When the proprietors of a theatre are permitted to hold law in contempt, women and children will perish in the flames, and homes will be emptied of their joy. When an inspector does not inspect, steamboats will carry their throng of happy, expectant people down to death.

We can refine our ideas of penalty all we please, but that will not make nature's way of dealing with us less painful, or even brutal. Fire will still burn, water will drown, and disaster and death will follow on the heels of reckless disregard of law. Our carelessness, our folly, and our sin, will come back on us in calamities and afflictions which seem to know no mercy.

Sunday-School Lesson.

Edwin Francis Brown.

Lesson X. September 4th.

Elijah Encouraged (I Kings xix: 9-18)

Golden Text: Fear thou not; for I am with thee (Isaiah xli: 10).

DAILY HOME READINGS.

M. Elijah Encouraged (I Kings xix: 9-18).
T. Paul's Reference (Rom. xi: 1-6).
W. The Glory of the Lord (Exod. xxxiii: 12-23).
T. Hope in Despondency (Psa. xlii).
F. Alone, but Not Alone (II Tim. iv: 9-18).
S. God's Commission (Ezek. ii: 1-7).
S. Fear Not! (Isa. xli: 10-20).

INTRODUCTORY.

In obedience to the angel's instruction, Elijah had gone to "Horeb, the mount of God." There he had wandered forty days and nights. What the sacred significance of the number "forty" was we are unable to determine; yet Moses had completed the same period on Sinai; and our Savior had fasted forty days previous to his temptation. The Israelites likewise spent forty years in the wilderness. The angel had not sent the prophet back to Ahab and Jezebel, but had given him a chance to fully recuperate his strength and spirits.

EXPOSITORY.

Vs. 9 and 10. The cave mentioned was doubtless a well-known place of refuge. God's message to the prophet was not intended as a rebuke. He was just where the Almighty wanted him to be. Having been rested after his season of storm and stress he must resume his mission. There was still much work before him. As the angel had touched him and fed him on the former occasion, so now he must have a new sign of encouragement. He thought that even the prophets Obadiah had secretly saved from the vengeance of Jezebel had been slain, and that he alone remained to represent the cause of true religion.

It is under such circumstances that men are commanded to stand upon the mount before the Lord (vs. 11-14). Elijah needed to be taught a new lesson. His whole career as a prophet had been associated with rugged and direful events. He had performed his mission in a manner both startling and terrible. Some have thought that God would show his servant that grace and love were more efficacious than stern, rigid law. Others that the prophet needed to know the difference between the immateriality of God and physical agencies. But it seems that on this occasion Jehovah wanted to show him that the divine presence was more essential than the expression of divine power. The wind and the rain and the fire had not produced the desired effect upon the minds of the king and queen, yet some other method, more silent, perhaps, might do the work.

That God was not in the wind, the earthquake, or the fire simply means that no message for the prophet was contained therein. But in the still, small voice, or "sound of gentle stillness," Jehovah was heard. "The reverent soul may learn much from the sublimity of this procession of Jehovah's escort. So God marches down the history of the world—first, great empires and great devastations, mighty political convulsions, then quieter civilizing, purifying changes in men's hearts."

That Elijah wrapped his mantle, which was a garment of skin with the hair left upon it, about his face was indicative of profoundest awe.

Vs. 15-18. Three men are anointed for important tasks. As God was in the affairs of human government at that time, so he has been a dominant factor in human government ever since. Kings, thrones, dynasties—all are under divine authority and direction. Hazael's inordinate ambition was used to scourge Israel. The worship of Baal was brought to an end by the cruelty of Jehu. But what remained to be done in order to perfect the divine arrangement was performed by Elisha.

SUGGESTIVE.

1. Elijah had not wasted time during the forty days' sojourn at Horeb. He gathered new strength for new duties. When he was thoroughly ready God called him.

2. That there were so few faithful ones was no excuse for the prophet's continued inactivity.

3. God's most impressive way of dealing with men is by the "sound of gentle stillness."

4. There are more faithful servants of God than we commonly assert or suppose.

Thirty Reasons Why a Christian Should Not Dance.

1. I cannot dance with a clear conscience before God, and therefore I should abstain.

2. All branches of the Christian church have condemned dancing as carnal and immoral, inconsistent with the Christian profession.

3. Even the sacred books of the pagans declare it an immoral amusement.

4. Pagan moralists, like Cicero, call it "indecent and voluptuous."

5. Dancing was one great means by which Nero corrupted Rome.

6. It has a bad name for professing Christians, and it dishonors the cause.

7. The best and most devout Christians do not want to dance.

8. None but backsliders and unconverted persons are fond of dancing.

9. It is not a favorite amusement, even with conscientious worldlings.

10. It is one of the most favorite amusements with the vile everywhere.

11. The world has no confidence in the piety of church members who dance.

12. It is a distinctive badge everywhere of worldliness and worldly conformity.

13. It destroys a professing Christian's testimony, influence and usefulness everywhere.

14. The dancing of sexes together, as in modern times, was never practiced by the virtuous in Bible times.

15. Dancing grieves and offends all faithful pastors and devout Christians.

16. It is a companion vice with drinking and many other sins.

17. It dissipates the mind, corrupts the heart and sears the conscience.

18. The decollete dress of the dance is an immoral invention of harlots.

19. The "German" and other round dances are favorites in brothels.

20. The liberties indulged in dancing are nowhere else allowed in decent society, and under other circumstances they furnish ground for divorce.

21. It brings virtue into close connection with vice, at late hours and under excitement, in which virtue is well-nigh powerless.

22. Men do not choose to dance with themselves, nor even with their wives and sisters.

23. Beyond thrill of music and poetry of motion, it seems to have a sex reference.

24. Indeed, it is so allied to licentiousness that the vilest places in our cities are called "dance houses."

25. The police reports show that a very large proportion (75 per cent.) of abandoned women are ruined in connection with the dance.

26. I cannot dance in modern society to the glory of God, nor can anyone.

27. If Jesus Christ were here I am sure he would not go with me to a dancing party, and I cannot ask or obtain his blessing upon it.

28. I would not like to meet death at a dance and in ball dress.

29. I would not like to be found in a ball-room when the Lord comes.

30. And finally! I have no desire to dance because my soul is filled with the joy of God's salvation, and my life with the privileges of his service.—Rev. J. E. Marvin in Union Gospel News.

One time the Massachusetts Legislature were discussing a proposition to grant an act of incorporation to a missionary society. With more wit than judgment, a certain member objected, on the ground that it was not wise to export religion when we had none to spare. Readily came the sound answer that religion is a commodity of which the more we exported, the more we had left. This has been our experience. Sending the gospel to heathen peoples has opened up markets for Christians lands, such as have turned streams of material wealth into their coffers. Mission work in distant fields improves the spiritual strength and efficiency of home churches.

Did you ever hear of a church that pined away and perished because it gave too much toward benevolences? Of course you never did. No such case can be found. The colored preacher was quite right who said: "Brethren, if you will find me a church that died from giving too generously, I will go to that church and in the light of the moon climb up to its moss-covered roof and there, with my hands spread in the attitude of benediction, will exlaim, 'Blessed am de dead dat die in the Lord!'" No! "Giving is the soul of living." The prosperous churches are the most generous. Withholding impoverishes. Giving enriches.

This mixed metaphor is attributed to an English clergyman: "The young men of England are the backbone of the British Empire. What we must do is to train that backbone and bring it to the front." A member of Parliament was responsible for the following: "Even if you carried these peddling little reforms, it would only be like a flea-bite in the ocean."—London Academy.

A Reception to Mr. Galen M. Fisher.

A most delightful informal reception and dinner was tendered Mr. Galen M. Fisher, senior international secretary of the Young Men's Christian Association for Japan, at the Young Men's Christian Association Building, this city, last Friday evening. Covers were laid in the spacious parlors of this institution, and a most representative company of business and professional men and clergymen were present. Grace was said by Rev. H. H. Bell, D.D., and Mr. A. S. Gardiner, chairman of the foreign section department of the city association, presided, and in a few well-chosen words introduced Mr. Fisher, who delightfully entertained the company for nearly a half hour. He spoke of the work of the Young Men's Christian Association in Japan and missionary work in general. There are over sixty associations now in the country, organized in nearly all of the larger cities and in the Imperial University and other important universities and schools. The young men take readily and eagerly to the methods of the association, and the western ideas are permeating every part of Japan. The most encouraging aspect of the work of the Young Men's Christian Association was the eagerness with which the men of the country sought to know gospel truth. The association auditorium at eight o'clock was crowded to the doors to hear Mr. Fisher's lecture, which he illustrated with a few selected views of the country, and dwelt to some length on the Russian-Japanese War. He emphatically believes Japan is waging a warfare for righteousness for the world, not excepting Russia. He had no doubt of the ultimate outcome, "as right is right, since God is God; and right the day will win."

H. J. M.

A Carnation Farm.

A two-hundred-acre ranch in Santa Monica, Cal., is devoted to carnations as an outdoor crop. The grower is a retired banker, who follows flower culture as a recreation. He started with two acres, which have been increased, and its is expected that finally the entire ranch will be devoted to the culture of this flower. The carnation fields are yielding on an average from six to ten thousand flowers every day, and the demand is said to be greater than the supply. A carnation field remains in bearing from two to three years, and is then renewed with plants obtained from cuttings. The plants are set in rows three feet apart, and the plants two feet apart in the rows, thus permitting cultivation with machinery.—California Cultivator.

A Hard Outlook.

A little maid of seven summers had been busy for an hour dressing and undressing her pretty doll, but, tiring at last, she sat with folded hands gazing fixedly into the glowing fire in the grate. Looking up finally, with a thoughtful expression in her face, she said:

"Mama, if I get married when I grow up, will I have a husband like papa?"

The mother turned, and, looking down into the earnest eyes of the child, answered, with a smile:

"Why, yes, dear, if you get married you will have a husband like papa."

The little brow clouded. Again she asked:

"And if I don't get married, will I be an old maid like Aunt Nellie?"

"Yes, dear, you would be an old maid," answered the mother, laughing at this rather complex question; "but whatever put such thoughts into that little head?"

But the child didn't laugh. She only looked grave, and said, dejectedly:

"Well, it's pretty tough work for us women, ain't it?"—Lippincott's.

Words.

By Lawrence F. Deutzman.

Words, merely words, yet how much they mean,
Spoken in jest and spoken in spleen.
Spoken in haste and spoken in woe,
Yet often more crushing than a blow,
Often unkind and often untrue,
O what great mischief mere words can do!
Mischief that nothing can mend or still,
Once said, they must stand, be they good or ill.

So many have wished in deepest pain,
That a hasty word were back again!
So many have lost a dear, good friend,
Saying mean words they did not intend.
Many a heart that's bereft and alone,
Behind the briers that around have grown,
Longs for the words of a bygone day,
When the heart was warm and love held sway,—

Longs for the words that it would not hear,
But now in the flight of time grown dear!
Many a grave were long unbroken,
But for some words unkindly spoken,
While many a loving word has saved
Vicious souls from the ill they craved,
And desperate ones from suicide,—
O the range of words is great and wide!

Words may be cheap, but kind ones are dear
To the heart devoid of other cheer;
Kind words will make a kindly heart,
If the latter at first do not impart
The words of cheer of its own accord;
Surely mere kindness we can afford!

In the "monument room" at Trinity Church is the large marble tablet in memory of the late Bishop Hobart. It is a bas-relief representing the bishop (a portrait) in articulo mortis, sinking into the arms of an allegorical female figure, presumably intended for the Angel of Death. An aged couple from the rural districts were being shown about the church, and, pausing long before the tablet, the old lady remarked to her husband, "That's a good likeness of the bishop; but"—regarding the angelic personage attentively—"it's a very poor one of Mrs. Hobart. I knew her well, and she didn't look like that."—Ram's Horn.

He wished to have telephonic connection between his house and a new one built for his son's summer residence. The best route took the wire over the cottage of an old lady, to whom he applied for permission to make the slight use of her roof that was necessary. The old lady gave her consent, but made a firm stipulation at the time. "I'm willing you should run wires over my roof and hitch 'em wherever you see fit," she said, pleasantly, "provided you don't use 'em after nine o'clock at night. That's my bedtime, and I'm a light sleeper at best, and the noise of folks talking overhead would be sure to keep me awake."—Youth's Companion.

"Dicky," said his mother, "when you divided those five caramels with your sister, did you give her three?"

"No, ma. I thought they wouldn't come out even, so I ate one 'fore I began to divide."—Youth's Companion.

A Boarding School For Boys.

A private Boarding School for ten boys. Opens Sept. 26; $300 a year. Reference, Rev. C. A. Dickinson, D. D., Ceres, Cal. Address, Four Gables, Fair Oaks, Cal.

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Christ in the Home.

There is no place where a man's religion is so valuable as in his own home. Many a man appears very religious on Sunday, but if you see him at home with his family, at the table, or when he loses his temper over some trivial thing, you would not wonder when he says he cannot do personal work; and it would not do any good for him to speak to his own children about becoming Christians. A man in Iowa had been storming at his family, especially at his poor wife, one, day, until he had spoiled the pleasure of everybody in the home for that day at least. Then he went out, slamming the door behind him. His little boy had stood off at one side listening to it all. He looked into his mother's face and tearful eyes, and, coming across the room, took her hand in his own and exclaimed, "Mother, we made an awful mistake when we married father, didn't we?"—Methodist Protestant.

Sufficient Unto the Day is the Evil Thereof.—Matt. vi: 34.

We sometimes ask ourselves if we will be willing to die, or should we be willing to live in hopeless suffering, or should we be willing to put the fire to our darling ambitions? It is easy to answer such questions. We determine the future by the present. If today we do today's duty, tomorrow we shall be able to do tomorrow's duty. If today we are willing to have hard duties laid on us, tomorrow we shall not decline tomorrow's hard work. If today we are willing to live for God, on some tomorrow we shall be willing to die for him. Today we do not receive dying grace, for God does not call us to death. Today he calls us to life, and therefore he gives us living grace. Tomorrow, he will call us to death, and tomorrow he will give dying grace. —"At Dawn of Day."

There is still much spiritual acreage to be possessed. The heathendom abroad, and also at our very doors, is to be overcome, its cruelty, vice, and selfishness to be expelled, and righteousness, joy, and peace established in their stead.—Exchange.

Lend a hand to the girl who works, works, and knows nothing of recreation and rest.

Better Than Rubies.

A gem is beautiful and it shall endure for many generations. But it cannot think nor feel nor love. It is without life and without knowledge. But the soul has life, and that life shall never end. It has knowledge, and if it be turned into the right way its knowledge shall go on increasing forever. The soul thinks and loves, and if it be in Christ, its affections are fixed on that which is pure and good, and shall continue to be a fountain of joy throughout all eternity. If a gem be precious, how much more precious is the soul!

The Quest of Happiness.

A noted author recently published a book entitled "The Quest of Happiness." What an interesting quest! We see multitudes rushing here and there. What are they seeking? Happiness. But few there be that find it, because most men and women seek it where it is not to be found. There is one sure way to happiness. Live to make others happy. Try to relieve misery wherever it be found. Minister to the physical wants of men. But no happiness is like that which comes into one's heart when he saves his neighbors from sin. It is a great thing to rescue a child from a burning house, but a greater thing to rescue a soul from the burning fires of sin.

The Old Hymns.

There's lots of music in 'em—the hymns of long ago—
And when some gray-haired brother sings the ones I used to know,
I sorter want to take a hand! I think of days gone by,
"On Jordan's stormy banks I stand and cast a wistful eye!"

There lots of music in 'em—those dear, sweet hymns of old—
With visions bright of lands of light, and shining streets of gold;
And I hear 'em singing—singing where mem'ry dreaming stands,
"From Greenland's icy mountains to India's coral strands."

An' so I love the old hymns, and when my time shall come,
Before the light has left me, and my singing lips are dumb,
If I can hear 'em sing them then, I'll pass without a sigh
To "canaan's fair and happy land, where my possessions lie."

—Atlanta Constitution.

I wonder why it is that we are not all kinder than we are. How much the world needs it! How easily it is done! How instantaneously it acts! How infallibly it is remembered! How superabundantly it pays itself back.—Southern Churchman.

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Upon the canvas long the artist wrought
With brush and pallet through each weary day.
"Alas!" he sighed, "I but my faults display;
And, sinking on the floor with saddened thought,
Soon fell asleep. The evening sunbeams caught
Perfection's lights and shades in rich array,
Because the Master's feet had passed that way—
His skill had done what pity had besought.

E'en so the Master who has gone above,
Beholding how our work is crude and bare,
In his own hands the tools doth often take,
And by the strong transforming touch of love,
For our surprise and honor doth prepare
Perefection's lines of beauty, ere we wake.

A Common Bond.

I remember hearing Henry Drumond tell at an Edinburgh meeting how he was once sailing along the coast of Africa in company with four passengers who all spoke different languages. They could not understand each other, but by signs they managed to communicate, and at last each of the four took out his Bible. All, as if by instinct, turned to one passage, and their fingers pointed to John iii: 16. These men of different nationalities had met on the mount of the Lord's House, and had there found their common brotherhood.—British Weekly.

Cheer up people by your piety. Do not talk as if the world were going from bad to worse, as if God and goodness could not make headway against sin. You misrepresent the bright and blessed gospel of Christ. God lives and rules and surely, even if slowly he is bringing about the success of his purposes and the fulfillment of his promises. Look on the bright side. You will be better yourself, and you will do fifty per cent more good as a servant of Christ.—Hopeful Thoughts.

Fear in all its forms is a kind of atheism. The man who is afraid has lost his faith; he no longer believes in God.—D. L. Moody.

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